

The Great Eclipse of the Sun,

OR,

CHARLES HIS WAINE

Over-clouded,

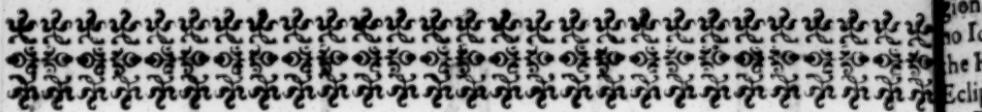
By the evill *Influences* of the *Moon*, the malignan-
cie of Ill-aspected *Planets*, and the Constellations of
Retrograde and Irregular *Starres*.

Otherwise, Great CHARLES, our Gracious KING, Eclipsed
by the destructive persuasions of His *Queen*, by the pernicious aspects
of his *Cabbinet Counsell*, and by the subtill insinuations of the *Popish Faction*,
Friars, *Jesu'ites* and others. As also from the firing of *Towns*, the shedding of
Innocent Blood, and the *Cries* of his *Subjects*.



Conscience that checks th' poor man for his sinne,
Heere plaies the Ghōſt, and tells our miſ-lead KING,
That firg houses, and his Subjects slaughter,
Hive ſo Eclipse'd him, he'll ſcīce ſhine hereaſter:
For when by Fire and Swōl' Kings bloody prove,
They loose at once their Light, and Subjects love.

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The great Eclipse of the Sun.

O R

Charles his VVaine.



He Common-wealth may most fitly be compared to the Globe of the Heavens. The King is the *Sun*, the Parliament are the bright *Stars*; Malignant Counsellours to the King, are the evill aspected *Planners*, such as *Bristol, Costington, Lord Keeper Littleton, Digby, Jermyn*, and others, whereby the King hath been *Eclipsed*, and hath lost that Light which should render him Glorious in the eyes of his People, and brought himself to the lowest degree of respect amongst his Subjects; And whereas the King should have been a *Sun*, shining by example,

and maintaining the *Light* of the *Gospel*, hee hath suffered it from the beginning of his Reigne, to be extinguished and put out; wee should have had no *Gospel*, nor any *Faith* but what the King and the Bishops would have forced upon us; This Plot was handsomely carried on by the Bishop of *Canterbury*, and had not our Brethren of *Scotland* been true, *Popery* had spread it self over this Kingdome, and long since we had been all *Papists* and slaves to the King and his *Prerogative*. For the King was eclipsed by the *Queen*, and she perswaded him that *Darknesse* was *Light*, and that it was better to be a *Papist*, then a *Protestant*, the Bishops affirmed as much, and the Learned Divines Preached good *Romanes* *Doctrine* at Court, and cring'd and bow'd in the pulpit, flatter'd the King, pray'd for the *Queen*, and so got advancement to be *Prebends* and *Deanes* of great Cathedrall Churches. The Judges put out the *Light* of the Kings understanding, by telling him, *That he had an unbounded Prerogative*; The Court Politicians informed him that *Monopolies* and *Taxes* would make his Subjects obedient, that such milde beginnings of slavery would make the people fit and apt for subjection, and that the *Counsell-Table* would be a *terroure* to those that were *stubborne*, and the *High Commission Court* and *Star-chamber* would serve to *Fine*, and punish offenders. The light of the Kings understanding being thus *Eclipsed*, and the *eyes* of the *Protestant Religion* being put out, we must have groap'd out the way to *heaven* through *Catholike* *blindnesse*, without any light at all, unless it were the *Wax Candles* burning on the *Altar*, or the *Light* of *Meriting* by giving *Almes*; and the Bishops told the King, it was true Religion

tion to pray unto the Lady *Mary*, and be rule^d by his little *Queen Mary*, for this was no Idolatry, but the way to increase his Royall Off-spring, and Progeny, whereupon the King being in full Conjunction with this *Popish Plannet*, the Queen, hee was totally Eclipsed by her Counsell, who under the Royall Curtaines, perswaded him to advance the Plots of the Catholikes, under the colour of maintaining the *Protestant Religion*. Ordinary women, can in the Night time perswade their husbands to give them new Gowns or Petticoates, and make them grant their desire; and could not Catholick *Queen Mary* (think ye) by her night discourses, encline the King to Popery? and make him beleive that he had no true ob^dient Subiects, but Catholikes, that there was no salvation out of the Church of *Rome*, that his Maiesties Predecessors of famous memory were Catholiks, that the Universities desired the advancement of Popery, all their Colledges being built by Papists, that it was no disparagement for his Maiestie to acknowledge the Supremacie of the Pope, while the *Roundheads* would take away his *Prerogative*, and therefore his Maiestie should protect the Papists, and they would defend his Right, and pray for evill him as their supremam Gouvernour next under the Pope. The Queen having thus read a paper *Christiane Lecture* to the King, hee began to be full of Fears and Jealousies, and to look both with a discontented brow upon his Parliament, and came with a swaggering crew of *Under-Dammy-Cavaliers* to the House of Commons, to take away the five Members, which himselfe hostile Act, being in vaine attempted, his Maiestie was perswaded, that his Person was And in danger by the comming to Court of a swarming multitude (as he called them) of un-
p^{le}, v^{ul}g^{ar} factious *Brownists*, *Anabaptists*, and *Roundheads*, and so forsaking the Parliament, he his gilded downe from *London* to *York*, thinking by his presence to gaine the Love of his *Northern Subiects*, that is, The Catholikes and Delinquents in those parts, and so fell m^{it} with his Parliament and people, & would not Love them, that were sick of Love for seen him, but in his *Waine*, or *Charriot* (like *Phaethon*) down he went, with his Evill Counsellors, that governed his affections, made him set *England* on fire, and engage it in the the combustion of a civill warre; then he began to set on foot the illegall *Commission of Array*, and to get a Guard about him, as bigge as an Army, while his Maiestie made fine Speeches to the Maior of *Yorke*, and to the Gentry and Yeomen in that County, endeavouring to make the Parliament odious, and crying out for assistance against the Parliament, that would induce an Alteration of Government, and would all be Kings. The Ambitious Clergy, preach^t very earnestly for the King, and contributed very largely to raise the King an Army, to maintaine his Right, and the *Protestant Religion*, but ineed to uphold the Usurping Bishops, who were then ready with *Lucifer*, to fall down even as the low as Hell.

The Sun of Maiestie, being thus Eclipsed by Errour, by Evill Counsell, and by the Plots of Papists and Delinquents; has summonned by Proclamation, all the Malignants to assist him in raysing a speedy warre against the Parliament, advising them, that as they tendered Monarchy, and the true Protestant Religion, they should endeavour, under the colour of a Guard, to raise him a great Army.

Hereupon the Malignants began to move forward in a posture of warre against th

Parliament, the Gentry sidaſ with his Maieſtie, and the common people were compell'd
or led on by a blind affeſſion to the Crowne.

The Bifhops began also to buſſell up themſelves, and to ſtand for the King and
Queene, they remembred that Kings and Queenes had ever beene indulgent fathers and
nurſing motheſ to the *Roman Church*, that unleſſe they had a King to ſupport their Lub-
berly Lordſhips, they could not be King in their owne Dioces over the reſt of the Cler-
gie; and beſides the Parliament had voted them out of the Houſe, and therefore they
would with St. Pauls ſword fight for the Pope; Bifhop Williams ſomtimes Chancellour
of *England*, got himſelfe Armes, with a Sword and Gauntlet, to kill Round-heads; he
ſaw his Bifhoprick was not long liv'd, and hee would not live to ſee it tooke from him
he had rather be kill'd or hang'd, which he deserv'd and his other fellow Bifhops, ra-
ther then be ouuted and caſt out of his Dioces and fat Bifhoprick; with theſe fat Bull
that were ſilent enough in their Pulpits) all the Malecontents ioyned, and all Projector
that by Monopolies had made *England* mourne in foule linen, not for her ſinnes, but for
want of ſoape, and ſome that had heard of *William the Conquerour*, would have King
Charles be a Conquerour of his owne ſubiects; but it had beene better for him that he
had Conquer'd himſelfe, Conquer'd his own paſſion, subdu'd his affeſſion to Poperie
and ſubiecfed himſelfe to reaſon, and come home unto his Parliament, then to be carried
on by evil councellours to ſhed the blood of his ſubiects, giving Commission to Prince
Rupert to butcher and kill his ſubiects, and fire their houſes; and all because they would
not be ſlaves, or put on fetters being born unto freedom; but would rather have the King
ſee his errors, and acknowledge what others ſee and know, and have felt by the rage of
the Kings ſword: O therefore let the King encline his Royall heart unto his people, and
if he will be written valiant to poſterity, let him I ſay, Conquer himſelfe, and return from
Rebells and Traitors that poſſeſſe him. It is the eye of Justice which they ſhuſt, and he
Sword which they fear: But the King hath in this a Prerogative, that he muſt onely be
tri'd in *Foro Conſientia*, in the Court of his own Conſcience, and no doubt but Merci
may weigh downe his ſinnes, if he would yet put an end to theſe bloody Warres, and be
friends with his Parliament and people; then he would ſhine againe in glory, but now as
the caſe stands all the love and obedience ſhew'd him by his ſubiects by the hazard of
their lives, to regain his Royall perſon, and to preſerve their Liberties and Religion, are
not at all regarded, and having loſt the light of Reaſon, the light of Religion, and Mor-
al humanity, he doth yet endeavour by the help of the Caſtiers, to cut a paſſage with
the ſword for the *Romish* religion to enter into *England*; yet it muſt march in upon the
legs of the Protestant Religion, beare the ſame colo(u)r with it, and with Armies in the
West, and Armies in the North all muſt be wasted and conſum'd, and all the Protestant
kil'd, and then the King and the Bifhops and the Caſtiers will alone maintain the Pro-
testant Religion, and then there would be a ſtrange new Government, if King *Charles*
could ſubdue his ſubiects and bring them to ſlavery, he might be well caſled and ſtiled
William the Conquerour; for he would have his will prefer'd above Law, and as it is in
France, we ſhould not have a bed, a diſh, nay a ſpoone, or a ſtool to ſit upon, but it might
be

ompel be taken from us for the Kings use, the Cavaleirs do shew you how it should be in *Eng-*
land, they plunder and take away all they can finde, the goods of the Round-heads are
 their owne, they have the Kings Commission for it, and if they will not yeeld they will
 make them smoak for it, setting fire to the towne, and though the King be Eclip'sd and
 not seen in these actions, yet he cannot walke nor ride so invisible but his hand hath been
 seen in these plundering firing Commissions, Signed with *C. R.* whereby wee may see,
 that *R.* which stands for the King is to be much blamed; for what the Cavaleirs do, may
 be said to be done by the King, if the Kings affections were not cruelly bent, the Cavaleirs actions would not be so bloody nor inhumane; but they know that all his Protestations to maintain the Protestant Religion were but complement, and that now hee is so
 darkned in true glory, that we had need to pray he may recover the light of his Sceprer,
 and the love of his subiects, and therefore they will fight it out; desperate diseases must
 have desperate cures, and the King will pawne his Crowne (if he could get it from *West-*
minster) to maintaine the Miter, and now fight Dog fight Bear, fight Cavaleir and fight
 Round-head, you have bark'd loug enough at one another, and now the King will have
 you fight it out, though you fight him out of his Kingdome, and make him and his Ca-
 valeirs flie downe Westward, as if his Maiestie had done some mischiefe, he knowes the
 Ronnd-heads will make severe constructions of his proceedings, and that his will first
 carried him from his Parliament; but ther's a thing call'd Conscience that doth follow
 after the King and his Cavaleirs, faster then our Armies can doe, it doth bring in a Cata-
 logue of crimes, and will twich the King by the heart and give him shrewd Items, it is
 worse then *Hamlets* Ghost; for it will haunt him every where, and cry unto him, O King
 expect revenge for the blood of thy subiects. VVho hath wasted, undone, and ruined
 the most famous Kingdom of *England*? who hath fii'd the Towns, plunder'd, kill'd, and
 destroy'd his own subiects? who hath given Commission for it? who hath broke his word
 and his promises made in so many Declarations? who sent for the *Irish* rebels to come
 over to kill the Protestants, and who in all this war hath endeavour'd nothing but the
 maintaining of Popery and his own Prerogative, I fear Conscience doth tell his Maie-
 sty it was King *Charles*; who hath for three yeers together and upward maintain'd an un-
 naturall war against his Parliament and people? Conscience replies, King *Charles*? who
 went into *Spaine* to learn the Protestant religion, then return'd and married a Catholick
 Queene? who hath been a chief party in mischief against the Protestants? who harkned
 to *Queene Maryes* counsell, and beleeved it more then Gods word, and was angry and
 fought with his subiects, and 'cother day hang'd up fourteen Clothiers, was not the King
 then present?

Did hee not come with an Armie from *Yorke*, which was all composed of Malignants
 and Delinquents that fled from the Parliament, and of Papists, though His Maiestie
 promised their horses should have Protestant Riders, there were (as I said before) first
 the Bishops, or the Bishops Malignant money, which was sent in to pay Souldiers that
 should fight under the Popes Banner; and the lack-Latine Priests and Clergie contribu-
 ted largely to the Kings Armie, fearing that for their ignorance and scandalous lives,

they should be thrust out of their Viccarages and Parsonages, and that the Parliament would put Religious Ministers in their places. The young flashing Gentrie that had spent their father Patrimonie, in whoring and dicing, these would stake their fortune with the King, in hope to get estates and be Knighted for cutting the Protestants throats. The countrey people would have their old wayes, their old fashions, and their old Religion, their old Families, which were better then Round-head Sermons, they would have Feasts and Rush-bearings in the North, and Saint dayes, and give Cakes for all Christen Souls on All-Soules day, and being Ingram people, halfe Papists and halfe Atheists, they would stand for the King and the old Common prayer Booke, as for the Gospel and the Parliament, they knew not what they were, but they were perwaded in their countrey consciences, they ought to honour and obey the King.

And thus with an Army of Malignant Nobilitie, Clergie, Gentrie and Common people, the King came to Kenton-field, and in some houres space made the ground looke red with the blood of his Subjects, is it for this he now hides his face from us, is he ashamed that so many of his Subjects lives should be lost in one Field, I find no such matter in the Story, the King from this Field gets into the West, there to rest himselfe after he had done so good a dayes work in butchering his Subjects at Kenton field, where many thousands fell on both sides, as Sacrifices to his Prerogative.

But the King being now in the West, most of the Malignants coming in unto him, he had (as hee thought) an invincible Armie, and therefore hee was resolved now with all crueltie to proceede against the Round-heads, and the Cavaliers proceeded in plundering and firing of Townes, and killing all Round-heads; for it was his Maiesties pleasure they should so doe; Alasse what needs the King hide himself from the sight of his Parliament, and his other Subjects, hee fights but to maintaine his will as a law, or a thing above the law called Prerogative: Can Maiestie shine glorious without crueltie? Let Subjects hate their King, so they feare him, a few evill Counsellours can protect him from all danger, and hath he not an Armie for a guard? It is then nothing but Conscience, this troublesome thing Conscience, that will be telling His Maiestie of his faults, and in despight of Digby, Cottington, and Jermin, will take the King alone, and charge the King with many cruell actions, that it hath rain'd blood all his raigne, that though the Pope and all the Devils in hell should encourage him in this bloody warre, yet it is unnaturall in the sight of God and man, that there is a Hell and Domesday, and Damnation, as well for Kings, as poor Subjects, that when His Maiestie after a happy raigne should end his dayes in a good old age, and with the love and honour of his Subjects be laid into his grave, what can he expect who hath murdred so many of His Subjects, and laid them in their Graves: But alas King, fie not from this Conscience, hide not thy selfe, doe not fie from place to place before the Lord Generalls Armie: Loosing gamblers will change their places to change their luck, sick men will change their chambers, to change their diseases: But thou, O King, that wert wont to cure the Kings evill in thy Subjects, art now made a King of evill consequence and destruction to thy Kingdome, by the influence of evill Councellours, the beames of Mercie, Pietie, Religion,

Obedi-

obedience to the Lawes, Omnipotency in goodnesse, not badnesse, Will conformable
at ha
to Gods Will; and thy Justice which should empale thy Brow, are took away from thee
ortune
y the Cavaliers; so that thou dost not see, or if see, not pittie thy distressed Subject,
throats
and as long as thou art thus affected, thus darkned in thy Royall Attributes, and wilt be
ld Re
lone a King of Rebels and Cavaleirs, thou shalt be like unto *Noahs Dove*, not in inno-
would
nency, but in flying from place to place, and shalt not finde a place to rest thy foot in, as
for all
ong as this Deluge of blood doth overflow thy Kingdome.

But what a sawcye fellow is this Conscience? Canst thou not meddle with thy match,
for the
nd tell poor men onely of their offences? Me thinkes thou shouldst have little desire
ded in
to follow the Kings campe, when thou wert formerly whipt out of his Court, and out
all the Courts of Justice; for hadst thou continued in this Kingdome, the Pope and
is Majestie, and his Bishops could never have brought about their own ends: but when
ou and Religion were banisht both together, then the Bishops began to laugh in their
awne sleeves, then they thought to have alter'd the Case, and to alter the Table, alter
their Posture Preaching and Lordly titles, the little Bishop should have been a great
Cardinall, and the other Bishops should have governed the Church more Roman, ac-
thou
ording to the Roman fashion, and it should have beeē drest and trickt up with the
images of St. *Anthony*, St. *Francis*, St. *Patrick*, St. *John of Jerusalem*, St. *Dominick*,
the Lady *Marie*; then Crosses, should have been new builded and painted over,
here should have been little Preaching, unlesse they were Sermons of Libertie and free-
dome of sports upon the Sabbath-day. And the little Levites the small Lights of the
Gospel, should have walked in cloakes downe to their shooes like *Jesuites*, being in the
Universities *Jesuited* in heart as well as habit, the Star-chamber should then have cen-
sor'd Religious men to have their eares cut and clipt, as some were that suffer'd for thy
sake; because Conscience would not permit them to see Poperie and blindnes brought
into this land, to see the light of the Gospel Eclipsed and blowne out by the Divell and
the Bishops; but Conscience what hast thou to do with Kings? may not they be flat-
ter'd that they are Gods; but that thou must tell them they are but men? and that if they
governe not their Subjects according to the known Lawes of the Land, and doe allow
their Subjects their Rights and Liberties, seeking not to alter but maintaine their Reli-
gion, they are no better then wilfull bloody Tyrants. Is this thy blunt way of speaking
unto Kings? Well as long as thou takest this course, and dost lay before the King his
shame, his ertos, his spilling of blood, with a long Catalogue of private sinnes, never
imagine that thou shalt rise in his favour, or be made a Bishop; for there was never any
great Courtier, Bishop, Lord-Keeper, or any eminent States-man that was created Lord-
Conscience, Bishop-Conscience, Lord-Keeper-Conscience; for as soone as they were
advanced to these dignities they had no Conscience at all, but would take bribes in the
way of golden thanks, for giving unjust judgement to the overthrow of the best causes.

Is it not a fault in thee Conscience that the King cannot rest in his chamber, but thou
must make him see strange Dreames and Visions, as the battell at *Kenton-field*, where so
much blood was spilt for the King; for this the King doth hide himselfe, is ashamed, and
Eclipt from the sight of his Subjects.

Why

Why dost thou tell him of his Commission of Array, arming his Subjects to kill on another? This is an old Story, must then Conscience revive these matters in the King remembrance, and thereby seek to Eclipse his fame and glory.

Cannot the Cavaleirs plunder the Kingdom all over, and fire Townes *cum privilegi* and shew the King's hand, giving them Commission for it? but thou Conscience may make the King's heart ake for it, and tell him this is the way to be counted a Tyrant, and to be Eclipsed in the love of his Subjects.

Must not his Maiestie favour Delinquent Lords: but thou Conscience must tell him they are evill Counsellours, and that he hath almost undone Himselfe and his Posteritie by being ruled by these Malignants, who know if the wars should cease, the block must expect them, or the gallowes, and therefore they will fight to defend the King from his Enemies, which indeed are themselves, and the King must fight against his Subjects to keep them from the hands of Justice, and by this the fame and renoune of King Charles is Eclipsed.

Cannot the King suffer the *Iris* to kill so many thousand Protestants, and then make a Cessation of Armes with them, and to call them his Catholike Subjects, and afterward to send for them by ten thousands at a time to aide him in this unnatural war: But Conscience must tell the King that this is contrary to his Protestations of maintaining the Protestant Religion, when indeed this war was *Bellum Papale*, the *Popes* war, and the setting up of Popery was alwayes intended: doth not this cruelty, this false dealing, the bringing over and sending for *Iris* Rebels, Eclipse the glory of his Maiestie?

Conscience seems thus to reply, I fear neither King nor Subject; The King I tell you true is in a great Eclipse of light and love of his people, I have shak'd him up soundly, and told him that he mockt the people with a smooth pretence of the maintaining the Protestant Religion, that to defend Delinquents he should not lay his Crowne at stake; for if he should loose that, he could not stake again, that the dye of war was uncertain, that in this war nothing was cerrain to his Maiestie but losse, losse of his credit, and perhaps the losse of his Kingdoms, that it was his fathers glory to write this for his Motto, *Beati Pacifici*: But his Motto will in succeeding Ages be writ in Caracters of blood thus, *Maledicti Belligeri*, Cursed are the war-makers, That all the blood which hath been spilt will be laid unto his Maiesties charge: But the King is Eclipsed still, First, by the Queene in chamber Coniunction with her, and now since by Malignant Councillers, he hath (with grieve be it written) no Light, no Reason, no Religion left, but all is Eclipsed, and there is nothing but God and his owne conscience that can discover unto him that great Eclipse of Light which hee now suffers in the West, the causes whereof have been here largely declared, and the King proved to be in a great Eclipse.

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